

Titus

CHAPTER 1:

Theme: Maintain Good Works. Titus 3:8

I. Introduction V. 1-4

V. 1

1. Titus, together with I and II Timothy, form the group of letters referred to as the Pastoral Epistles. This name points to the idea that these letters provided detailed guidance for structuring and organizing church leadership. These three Pastoral Epistles are really a trinity in unity, exhorting us to guard the precious deposit of the Gospel. In I Timothy we are to *protect* it. In II Timothy we are to *proclaim* it. In Titus we are to *practice* it, thus the theme--Maintain Good Works. (Titus 3:8)

2. Even though this is a personal letter to a pastor there are practical lessons to all; therefore, it is beneficial to us today. (II Tim. 3:16)

3. "Paul" = the human instrument the Lord used to write this letter (II Peter 1:21); this was the next to last letter that Paul wrote that is preserved; he wrote it just before writing Timothy his second letter while in prison in Rome during Paul's second prison stint about 65 AD; this letter was written just before his arrest and second prison stint, possibly in 64 AD.

4. "Servant" = bonds slave; the most despicable term used by the Greeks to denote slaves; word designates:

A. One who was born as a slave. Paul was born a slave of sin at his physical birth, and a bonds slave of his Lord through regeneration (the new birth).

B. One who was bound to his master in chords so strong that only death could break them. The chords that bound him to his old master Satan, were rent asunder in his identification with Christ in His death. *"If Christ's death for sin has not resulted in your death to sin, you are still dead in sin."* (Statement of a Puritan writer)

C. One who served his master to the disregard of his own interest. Paul's will, at one time swallowed up in the will of Satan, now is swallowed up in the sweet will of God.

5. "Of God" = Paul did not have a human master he served but he had a heavenly Master--God.

6. "Apostle" = one sent on a commission to represent another person, the person sent being given credentials and the responsibility of carrying out the orders of the one sending him; our word ambassador adequately translates it.

7. "Of Jesus Christ" = indicates that he met the qualifications of being an apostle according to Acts 1:22, by a special revelation on the road to Damascus (Acts 9); I Cor. 15:8 bears this out; Paul had to keep this fact before those he wrote because there were many false teachers who denied the fact that Paul was an apostle.

8. "Jesus" = the earthly name of God incarnate (God robed in flesh; John 1:1,14); the Saviour of mankind.

9. "Christ" = the Anointed One, the Messiah of the OT.

10. "According to" = with reference to; this expresses the aim of Paul's apostleship; implies that Paul was appointed to be an apostle with respect to the faith of those whom God had chosen, or in order that they might be led to believe the gospel; in Acts 9:15 the Lord makes it clear to Ananias that He intended for Paul to be the apostle (one sent) sent to the Gentiles in order that they might be led to believe the gospel.

11. "Faith" = refers to the faith imparted by the Lord to those Paul was sent to (God's elect) as an apostle in order that they might believe and be saved; faith is a gift. (Eph. 2:8; John 3:27)

12. "Elect" = to choose; to select; chosen by God to obtain salvation through Christ based upon three things: (I Peter 1:2; II Thess. 2:13)

A. "Foreknowledge" = He sees and knows what He can do in one's heart (I Sam. 16:7); the Master Potter knows His clay.

B. "Sanctification of the Spirit" = refers to the setting apart work of the Holy Spirit called "godly sorrow" (II Cor. 7:10), "Holy Ghost conviction" or "reproval" (John 16:8-11) whereby the Holy Spirit brings one out of the kingdom of darkness and sphere of the Devil's control into the kingdom of light and the sphere of God's control; this works repentance and produces faith in the sinner.

C. "Obedience" = point when repentance and faith are worked then a sinner can repent and believe unto salvation, thus obedience; man must repent and believe to be saved. (Luke 13:3; Acts 16:31)

13. Note: God does not choose some to the rejection of others. But just as God chose Israel out from among all other nations to be a light to the other nations whereby they could come through Israel and be saved; God chose men not to the rejection of others, but to be a light to others whereby they could see the Lord Jesus, repent, believe, and be saved and find out they were chosen too.

14. The elect are described as "God's" = shows possession for the saved belong to God.

15. "Acknowledging" = full knowledge; precise and correct knowledge; denotes a larger and more thorough knowledge; "according to" goes with this phrase also; thus, Paul was appointed as an apostle with respect to the acknowledging of the truth or in order that full knowledge of the truth be presented; in other words the object of the apostleship was to secure the proper acknowledgment of the truth among men.

16. "The truth" = refers to the truth of God; the Word of God (John 17:17); also Jesus. (John 4:6)

17. "After" = according to; with a view to.

18. "Godliness" = piety (devotion and reverence) towards God; this word is hard to translate; refers to having the right kind of religion which in turn means to have a right relation to God and the right relationship to fellow man (I John 4:20; James 1:27); kindred word to "holiness" which is required to enter heaven (Heb. 12:14); part of what is to be added to the foundation of saving faith. (II Peter 1:5-10)

19. The combination of faith and full knowledge of the truth will bring godliness on the basis of the hope of life eternal. (I John 3:3)

V. 2

1. "Hope" = desire of something good with the expectation of obtaining it; this does not mean that Paul cherished the hope of eternal life (even though he did), but that the "faith of the elect" which he aimed to secure, was in order that men might have the hope of eternal life.

2. "Eternal life" = life that never ends; unending existence; the life of God in one's heart.

3. "God" = the Supreme Divinity.

4. "Cannot lie" = without lie; truthful; it is God's nature always to speak the truth and no circumstance can ever occur in which He will depart from it.

5. "Promised" = to announce what one is going to do; the only hope of salvation is in the promise of God. (Rom. 4:21)

6. "Before the world began" = long ages ago the purpose in the mind of God was formed, though it was not yet made known, it was equivalent to a promise and He will do what He says because He is faithful and cannot lie. (I Thess. 5:24)

V. 3

1. "But" = reveals contrast.
2. "In due times" = at the proper time; at the time which He had intended; the best time; the Lord is always right on time.
3. "Manifested" = to make visible or known what has been hidden or unknown.
4. "His word" = that He had purposed.
5. "Through" = primary preposition denoting instrumentality--preaching-- the Lord's way. (Rom. 10:13-15)
6. "Preaching" = that which is proclaimed by a herald or public crier; refers to the human proclamation of God's Word through which God makes His eternal purpose known.
7. "Is committed" = to be entrusted with. (I Tim. 1:11-12)
8. "Me" = Paul.
9. "According to" = on the authority of.
10. "Commandment" = mandate; command.
11. "Saviour" = deliverer; preserver; refers to Jesus who is God.
12. The last phrase of this verse reveals that Paul was divinely commissioned to be engaged in the work of preaching by the authority of God.

V. 4

1. "Titus" = the individual Paul writes this epistle to; a Greek or Gentile; probably lived as other Gentiles up to the time of his conversion because he had not been converted to the Jewish faith because he was not circumcised (Gal. 2:3); he accompanied Paul on some of his journeys; it is possible that he was pastor for a while of the church at Corinth. (II Cor. 8:6)
2. "Mine own son" = this indicates that Titus was converted to the Christian faith by the instrumentality of Paul and he regarded him with the affection of a father.
3. "After the common faith" = equivalent to "according to the gospel;" refers to Paul preaching the gospel which is the means by which all are saved whether Jew or Gentile, thus common to all that are saved (Jude 3); does not mean "common" in the sense of being cheap or without value.
4. "Grace" = unmerited favor; undeserving favor; refers to sanctifying grace, not justifying, for he is writing to Titus who has been saved or justified; this grace enables the saints of God to overcome obstacles in their daily living and keep on keeping on for

the glory of God; we have access (freedom to enter through the assistance or favor of another) into this grace by faith (Rom. 5:2); this grace *is* (not *has been* or *will be*) sufficient. (II Cor. 12:9)

5. "Mercy" = kindness or good will towards the miserable and the afflicted, joined with a desire to help them; describes help bestowed on the helpless; mercy keeps us from getting what we deserve; this is not talking about justifying mercy, because he is writing to Titus who has been justified, but sanctifying mercy which keep the saints from being destroyed each time we sin and it is ours for the asking. (Heb. 4:15-16)

6. "Peace" = a state of tranquility of one's soul and spirit in the midst of troubling circumstances based on the consciousness of a right relationship with God; refers to sanctifying peace, not justifying of Rom. 5:1, for he is writing to Titus who has been justified; this peace is the peace of God that passes all understanding, even in troubled times (Phil. 4:6-7); we (saints) are fighting from victory and not for victory.

7. These three words were used as a greeting and Paul may have used them as such, but I think he meant more than a greeting as we have just defined above.

8. Grace, mercy, and peace can only come "from" God described as the Father and the Lord Jesus Christ. (John 10:30)

9. "Lord" = supreme in authority; master; controller; owner; Jehovah of the OT.

10. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.

11. "Christ" = the Anointed One; the Messiah of the OT.

12. "Saviour" = deliverer; described as "our" = shows personal possession of Jesus as Saviour, belonging to Paul and Titus as well; note: He will not be one's Saviour until He is their Lord.

II. To the Elders in the Assembly. V. 5-16

V. 5

1. "For this cause" = on this account; give the reason for leaving Titus in Crete; really there are two: 1) to set in order the things that are wanting and 2) ordain elders in every city as Paul had told him to.

2. "Left" = to leave behind.

3. "Thee" = Titus.

4. "Crete" = a mountainous island in the Mediterranean Sea, southeast of Greece, approximately 160 miles long and 35 miles wide inhabited by an immoral, savage

people; the Cretans had a bad reputation throughout the entire Mediterranean world; now called Candia; we do not know the reason Paul had to leave the island without the work being complete; it may have been persecution from the people on the island, or it may have been due to Paul being needed some where else, or it may have been due to the fact that Nero had burned Rome about this time and Paul had to move on; we know from Titus 3:12 that Paul expected to winter in Nicopolis which he may or may not have done due to his arrest and second prison stint in Rome.

5. "Set in order" = to thoroughly set straight.

6. "Wanting" = left undone; left unfinished.

7. "Ordain" = appoint one to administer an office; this was to be done by the leadership of the Holy Spirit; this word does not convey the meaning of a formal ordination as we practice today.

8. "Elders" = a term of rank or office; synonymous with "bishop" in verse 7; refers to the person who was an overseer or pastor; this term should be used to identify a preacher of the gospel instead of Reverend for only God is Reverend. (Psa. 111:9)

9. "Every" = refers to only those cities which Paul had appointed, not necessarily every city on the island.

10. "Appointed" = commanded; to give directions; refers to the oral instructions Paul had given Titus when he left him, as to the way in which it was to be done.

V. 6

1. Paul gives the qualifications that Titus is to look for in an elder before he was to appoint him. A similar list is found in I Tim. 3:2-7.

2. "Blameless" = that which cannot be called into account; refers to an elder as living such a life that there is no occasion to bring up a charge against him; this is not referring to his past life before being saved for all were controlled by the world, devil, and flesh before they were saved (Eph. 2:2-3); this is referring to the present time when Titus was to appoint them; an elder must be of a spotless character that no one can lay hold upon anything in his life which would be of such a nature as to cast reproach upon the cause of the Lord Jesus.

3. "Husband of one wife" = this basically means married only once; this is not to say "one at a time" as some try to say; also some try to say this forbids polygamy, but there is no instance (recorded) of polygamy being practiced in the Christian church; therefore, there were no exhortations to abstain from it; this does not mean that an elder must be married for a single man can pastor a church; this is clear even though men have said "one at a time" to justify their divorce and remarriage when the Bible gives no grounds of divorce after the marriage altar and marriage bed (for a Biblical message on this subject order the book Is It Lawful to Put Away Thy Mate? by Paul Ragland).

4. "Having faithful children" = having children worthy of trust or that can be relied on; refers to children having a heart for God; further described as "not accused of riot or unruly."

5. "Accused" = charged; negated by "not."

6. "Riot" = an abandoned, dissolute (lacking in morals) life.

7. "Unruly" = that which cannot be subjected to control; undisciplined; disobedient; rebellious; insubordinate; ungoverned; I Tim. 3:5 gives the reason this qualification should be met before Titus was to appoint them--(For if a man know not how to rule his own house, how shall he take care of the church of God?).

V. 7

1. "Bishop" = an overseer; pastor; refers to the office while "elder" refers to the person; "elder" is the title, overseer is the function.

2. "Must be" = it is necessary; it is right and proper.

3. "Blameless" = that which cannot be called into account. (see verse 6)

4. "Steward" = the manager of a household and household affairs; a superintendent. (I Cor. 4:2)

5. "Of God" = indicates becoming a bishop was of God's doing and not man's. (Gal. 1:15)

6. "Selfwilled" = to enjoy one's self; self-pleasing; arrogant; negated by "not."

7. "Soon angry" = prone to anger; this type of person does not have his passion of anger under control; negated by "not."

8. "Given to wine" = denotes one who sits by wine, or one who has the habit of drinking wine, or one who is accustomed to sit with those who indulge in it; negated by "not"; Paul is not commending its use in any sense; he regarded its use as dangerous; we need to remember in Paul's day wine was a common beverage and Paul says that even men who hang around that crowd, do not appoint them as elders. (Psa. 1:1)

9. "No" = not.

10. "Striker" = bruiser; ready for a blow; a quarrelsome person; brawler; negated by "not;" an elder must be a peaceable man; this does not mean *peace at any price*; a shepherd will not allow wolves to destroy the flock he has been placed in charge of.

11. "Given to filthy lucre" = greedy for shameful gain or base gain; greedy for money; negated by "not;" the love of money is the root of all evil. (I Tim. 6:10)

V. 8

1. "But" = shows contrast; verse 7 gives the negatives while verses 8-9 gives the positives.
2. "Lover of hospitality" = generous to guests; in the day this was written there were great Roman persecutions which caused Christians to be banished, persecuted, and made homeless; these Christians were to be received and cared for by the bishop; also in the case of travelling preachers and teachers, ministering from church to church, these servants of God were to be received and cared for by the bishop; also in the early days of the church they had no building to meet in and the bishop was to open his home for this purpose.
3. "Lover of good men" = lover of goodness.
4. "Sober" = sober-minded; serious; earnest.
5. "Just" = righteous; upright; upright in his dealings, giving respect to all men.
6. "Holy" = devout; faithful in all his duties to God; also reverence to God.
7. "Temperate" = self-control by the aid of the Holy Spirit; in full control of one's desires and passions because he possesses inner strength; part of the fruit of the Spirit. (Gal. 5:22-23)

V. 9

1. "Holding fast" = holding firmly to; word suggest the notion of withstanding opposition.
2. "Faithful" = trustworthy; reliable.
3. "Word" = the Word of God which is worthy of trust because it is reliable; refers to the doctrines of the Christian faith.
4. "As he hath been taught" = "according to the teaching" = refers to the apostles' teaching.
5. "Taught" = teaching; instruction.
6. "He" = refers to the elders Titus was to appoint.
7. "Able" = having power for something.
8. "Doctrine" = teaching; refers to that which is taught; described as "sound" = healthy; to be free from any mixture of error.

9. "Exhort" = encourage; edify (to build up).
10. "Convince" = to convince so as to bring forth conviction and confession.
11. "Gainsayers" = to speak against; to contradict; refers to those who oppose sound doctrine.
12. The bishop or shepherd must be able to tend the sheep and at the same time drive away the wolves.

V. 10

1. Verses 10-16 describe false teachers whose character is totally opposite to that of the elder just described.
2. "Unruly" = rebellious; insubordinate; that which cannot be subjected to control; disobedient; this rebelliousness was against God's Word and God's messengers.
3. "Vain talkers" = empty headed babblers; one who utters empty senseless things.
4. "Deceivers" = misleaders; a mind deceiver.
5. "Specially" = especially; chiefly; most of all.
6. "Circumcision" = a term used of the Jews, because they urged the necessity of circumcision in order to be saved; refers to the Judaizers who believed circumcision and the keeping of the Jewish ceremonial laws were necessary for salvation.

V. 11

1. "Mouths must be stopped" = it is necessary to bridle, muzzle, silence, or stop up their mouths because of their false teaching.
2. "Whose" = "Who" = refers to the false teachers.
3. "Subvert" = to overthrow; destroy; ruin.
4. "Houses" = households; families; described as "whole" = all; completely.
5. "Teaching" = to impart instruction; to instill doctrine into one.
6. "Ought" = it is necessary; negated by "not."
7. "For sake" = gives the reason the false teachers were teaching their error.
8. "Filthy lucre's" = dishonest gain; refers to disgraceful gain, made in shameful ways.

V. 12

1. "One of themselves" = one of the Cretans.
2. "A prophet of their own" = a self-styled prophet of the Cretans.
3. "Cretians" = a Cretan; an inhabitant of the island of Crete.
4. "Alway" = always; at any and every time; perpetually; incessantly.
5. "Liars" = a false and faithless man; the Cretans had a bad reputation concerning lying due to their claim of having the tomb of Zeus (an idol god that really did not exist).
6. "Evil beasts" = refers to their lack of refinement and the unrestrained indulgence of wild and ferocious passions.
7. "Slow bellies" = lazy gluttons; describes the Cretan's uncontrolled greed.

V. 13

1. "Witness" = testimony.
2. "True" = truthful; refers to that which one of their own spoke (verse 12) concerning the Cretans as being untruthful; this was a reason why Titus should be on his guard in appointing elders.
3. "Wherefore" = in view of that fact.
4. "Rebuke" = to lay blame on sharply and sternly with authority (given to Titus by the apostle Paul) with the purpose of correcting them.
5. "Them" = false teachers.
6. "Sharply" = severely; cuttingly; used in sense of severity, meaning that the reproof should be such as would be understood, and would show them plainly the wickedness of such traits of character; Titus was not to be mealy-mouthed, but he was to call things by their right names, and not to spare their faults.
7. "That" = give the reason for the rebuke.
8. "They" = Cretans.
9. "Sound in the faith" = refers to Christians whose opinions are free from any mixture of error; refers to them not allowing the erroneous teaching to corrupt their views of truth.

V. 14

1. "Giving heed" = paying attention; to turn the mind to; negated by "not."
2. "Fables" = fiction; myths; described as "Jewish" = of Jewish origin; perhaps this is a reference to oral tradition condemned by Christ as in Mark 7:2-8.
3. "Commandments" = commands.
4. "Men" = human beings; general word for mankind.
5. "Turn from" = to turn away from; implies rejection of the truth of which Paul warned Timothy that men would do. (II Tim. 4:2-4)
6. "Truth" = refers to the truth of God; the Word of God. (John 17:17)

V. 15

1. "Pure" = clean.
2. "All things" = each and every thing.
3. "But" = shows contrast.
4. "Defiled" = polluted; contaminated; the tense is perfect which refers to a past completed act with existing results; in past time, in Adam, man was defiled and remains defiled if he has not been cleansed by the precious blood of Jesus.
5. "Unbelieving" = unbeliever, may refer to the Jewish "professor" who did not believe Christ abolished the ceremonial law.
6. "Nothing" = not one thing; everything is made the means of increasing their depravity; take their distinction of food for instance--that becomes a means of fostering their pride and producing self-righteousness.
7. "Even" = indeed; both.
8. "Mind" = the intellectual faculty; the understanding.
9. "Conscience" = refers to the soul as distinguishing between what is morally good and bad.
10. Everything which they do tends to corrupt the inner man more and more, and to make them really more polluted and abominable in the sight of God. Even those things which seem to pertain only to outward observances are made the occasion of deeper corruption of the heart.

V. 16

1. "They" = the Jewish false teachers referred to in verse 14.
2. "Profess" = claim; to agree with; declare.
3. "Know" = to have an absolute positive knowledge of the facts.
4. "God" = the triune God; refers to knowing Jesus Christ (part of the triune God) as Lord and Saviour in pardon and forgiveness of sin.
5. "But" = shows contrast.
6. "Works" = deeds; things done; action.
7. "Deny" = disown; actions speaks louder than words.
8. "*Him*" = God; in italics thus supplied by the translators, because it is indicated in the Greek.
9. "Being" = the tense is continuous habitual lifestyle.
10. "Abominable" = that which is repulsive; detestable, disgusting, and held in abhorrence.
11. "Disobedient" = failing to obey.
12. "Unto" = as to.
13. "Every" = each and every.
14. "Good work" = upright deeds and actions.
15. "Reprobate" = unfit; unqualified; worthless; useless; rejected after testing.
16. Paul warns Titus to thoroughly check each and every man out concerning his qualifications before he appoints them as an elder of the Lord's church. This warning was necessary due to the Cretans immoral character and way of life. They profess one thing but practice another. The world cannot hear what we are saying, because they are seeing what we doing. As one Indian said, "Too much talkie-talkie and not enough walkie-walkie!"

CHAPTER 2:

III. To the Aged Saints. V. 1-3

V. 1

1. "But" = show contrast; in the previous chapter Paul had given Titus instructions as to the kind of persons who were to be appointed as elders but here he gives him special instructions in regard to his own preaching.
2. "Speak" = to use words in order to declare one's mind and disclose one's thoughts; refers to his preaching and teaching; this word is also in contrast to the speech and conduct of the Cretan false teachers.
3. "Thou" = Titus.
4. "Things" = refers to his words or doctrine.
5. "Become" = becoming; that which add's to or strengthens; benefits; fits.
6. "Doctrine" = teaching; refers to that which is taught; described as "sound" = healthy; to be free from any mixture of error.

V. 2

1. "That" = gives the reason for Titus to teach and preach sound doctrine.
2. "Aged men" = refers to all elderly men not just those in office; Paul then lists six traits the aged men needed to possess.
3. "Sober" = vigilant; on the alert; watchful.
4. "Grave" = serious; responsible; venerable--worthy of respect or reverence by reason of dignity, character, position, or age.
5. "Temperate" = having self-control by the aid of the Holy Spirit; part of the fruit of the Spirit every saved person possesses. (Gal. 5:22-23)
6. "Sound" = healthy; free from any mixture of error; this word

applies to charity and patience as well as faith.

7. "In faith" = "the faith" = refers to the whole body of God's revealed truth delivered to the saints once (Jude 3); a definite article "the" is attached to "faith" which means *that which stands alone and there is no other*.

8. "In charity" = "in the charity" = agape love; love in action; God kind of love that is in every saint and should be growing (Rom. 5:5; Gal. 5:22); refers to love that manifest itself towards others; years should increase tolerance of others.

9. "In patience" = "in the patience" = endurance; steadfastness; fortitude; perseverance; years should submit to the trials of their advanced years for they will soon be over; a few more sighs and they will sigh no more; a little longer bearing up under their infirmities, and they will renew their youth before the throne of God.

V. 3

1. "Likewise" = in like manner; refers to the aged women possessing the same traits as the aged men in verse 2 plus he lists more traits they are to possess.

2. "Aged women" = refers to all elderly women.

3. "Behaviour" = refers to the way one conducts one's self.

4. "Becometh holiness" = reverent; their conduct should be such as the gospel requires; Paul then gives two negatives and one positive trait.

5. "False accusers" = prone to slander; accusing falsely; this term is usually applied to the devil thus in context--"she-devil;" negated by "not."

6. "Given to much wine" = different Greek words from Titus 1:7; means to be enslaved to strong drink; negated by "not."

7. "Teachers of good things" = teaching that which is good; this means to teach according to the dictates of the Scripture which is to teach younger women and children (as the next verses bear out) but never men. (I Tim. 2:12)

8. Slander and drunkenness were two vices that were common practices among Cretan women. But Christian women are to resist these actions and conduct and instead be teachers of good things.

IV. To the Young Men and Women. V. 4-8

V. 4

1. "That" = gives the subject for teaching good things to.

2. "They" = aged women.

3. "Young women" = recently born; young; youthful; implies children, teenagers, and even young married women since the Greek is feminine gender.

4. "Teach to be sober" = one word in the Greek; to train in self-control; means that they should instruct them to have their desires and passions well regulated, or under proper control.
5. "Love their husbands" = "lovers of husbands" = fond of one's own husband, not someone else's; Paul directs husbands to love their wives in Eph. 5:25; all happiness in the marriage relation is based on mutual love, when that departs, happiness departs; the best way to teach this is by the wife's actions toward her husband in front of her children.
6. "Love their children" = loving one's offspring; nature prompts this and yet some are so depraved that they have no maternal affection (Rom. 1:31) which was due to their failure to be grateful (Rom. 1:21a) which led to ignorance (Rom. 1:21b-22) which led to idolatry (Rom. 1:23) which led to immorality and being given up to *uncleanness* and *vile affections* and given over to a *reprobate mind*, thus no natural affection. (Rom. 1:24-28)
7. These last two were failed to be taught by the aged women to the younger women in Sodom and that played a big part in Sodom's destruction. (Ezk. 16:45)

V. 5

1. "Discreet" = sensible; self-controlled; same word as temperate in verse 2.
2. "Chaste" = pure in heart and life.
3. "Keepers at home" = one word in the Greek; workers at home; means caring for the house; refers to being attentive to their domestic concerns or to the duties in their families; the Lord never intended for the woman to enter the work force of this world; some say we have to work to make ends meet; we reap what we sow and we are reaping the greed our fore fathers sowed years ago by wanting more things of this world; this is a virtuous woman of Pro. 31:10-31.
4. "Good" = kind; pleasant; happy; refers to not being hard or mean in their management of the home.
5. "Obedient" = subject; submissive; used in the military of a general arranging soldiers under him in subjection to himself. (Eph. 5:22-23; I Cor. 11:3)
6. "Their own" = belonging to one's self; refers to one's own private, personal possession. (I Cor. 7:1-2)
7. "Husband" = a man married or betrothed to a woman.
8. "That" = gives the purpose for the aged women teaching the younger women to possess these traits.
9. "Word of God" = God's written Word; implies the gospel.

10. "Blasphemed" = to be evil spoken of; to be injuriously spoken of; this happens when those who profess to be influenced by the Word of God (those who profess to be saved) but live inconsistent lives; negated by "not."

V. 6

1. "Young men" = same base Greek word as "young women" in verse 4 except the gender is masculine thus referring to males; means recently born; young; youthful; implies children, teenagers, and even young married men.

2. "Likewise" = in like manner; refers to Titus exhorting the young men in like manner as he had the young women.

3. "Exhort" = admonish; encourage; urge; this is a command from Paul to Titus.

4. "To be sober minded" = to exercise self control; to curb one's passions; the idea is, that they should be discreet, serious in their conduct, to get mastery over their passions and appetites, and to control the tendencies to temptation to which youth are subject.

V. 7

1. "Thyself" = Titus, a young man also.

2. "Shewing" = showing; not merely teaching others, but showing them by example how they ought to live; Titus was to proclaim the gospel by his life. (Phil. 1:27a)

3. "Pattern" = an impress or die; a figure formed by a blow or impression; refers to being an example or model.

4. "Works" = an act; deed; thing done; described as "good" = noble; praiseworthy; good by reason of purity of heart and life; this can only be accomplished by the aid of the Holy Spirit since there is none good within himself. (Rom. 3:12)

5. "Doctrine" = teaching; instruction.

6. Second "*shewing*" = in italics, thus not in the original but supplies by the translators because it is implied.

7. "Uncorruptness" = untaintedness; integrity; that which is not erroneous and which does not tend to corrupt the morals of others so as to endanger their being saved; means the same as purity; refers to purity of motive which the false teachers did not have. (Titus 1:11)

8. "Gravity" = seriousness; reverence; dignity; the characteristic of a thing or person which entitles reverence and respect; points to the need of dignity of manner; indicates that Titus was to deliver his message in a manner that should command respect.

9. "Sincerity" = incorruption; incapacity of decay; synonymous with purity.

V. 8

1. "Sound speech" = soundness of speech; wholesome speech; refers to Titus using language that would be spiritually healthful or wholesome (true; pure; uncorrupted.)

2. "Cannot be condemned" = not to be censured or reproached; such as cannot be shown to be weak or unsound; such that no one could find fault with it.

3. "Contrary part" = opposite side; opponent; opposed as an adversary; refers to those who oppose Titus.

4. "Ashamed" = to have shame; to blush.

5. "Having" = possessing.

6. "Evil" = bad; wicked; worthless; negated by "no."

7. "To say" = to speak; to report; to point out with words.

8. "You" = Titus.

9. This indicates that Titus in his life and lip (teaching) was not to give an occasion for his opponents to use an evil report against him. His "sound speech" was to be truthful, wholesome, and absolutely irreproachable. Anything his opponents might say would then be seen as false, fabricated, empty, and evil.

V. To Those in Service to Masters. V. 9-10

V. 9

1. "*Exhort*" = in italics, thus not in the original but supplied by the translators because of the Greek construction; the word means to teach, urge, or bid.

2. "Servants" = bondslaves; the most despicable term used by the Greeks to denote slaves; these were Christian slaves serving for the most part in pagan households; the word denotes:

A. One who was born a slave.

B. One who was bound to his master in chords so strong that only death could break them.

C. One who served his master to the disregard of his own interest.

3. "To be obedient" = to subject one's self; to obey; used in a military sense of soldiers arranged in battalions under the commanding officer, thus subjection to him; refers to the obligation of the slave, to put in subjection to his master; there is an application to all saints who are servants to the Lord.
4. "Masters" = lords; one who has absolute ownership of and power over another; he to whom a person or thing belongs.
5. "Unto their own" = to their own; pertaining to one's self.
6. "To please well" = well-pleasing; acceptable; to give satisfaction.
7. "*Them*" = masters; implied, not in the original.
8. "In all *things*" = connects to "to be obedient."
9. "Answering again" = to speak against; to contradict negated by "not;" refers to talking back.

V. 10

1. "Purloining" = to pilfer (to steal in small amounts); embezzle; a form of theft whereby one retains for one's self a part of something entrusted to one's care; negated by "not."
2. "Shewing" = to show; demonstrate.
3. "Fidelity" = faithfulness; suggest trustworthiness; described as "good" = upright; honorable.
4. "That" = gives the reason for the servants (they) to obey these negative and positive exhortations.
5. "Adorn" = to put in proper order; arrange; to embellish with honor; do credit to; implies that their obedience would be rendered attractive to them that are without (referring to the lost); a submissive will and a controlled tongue can be a wonderful testimony for Christ.
6. "Doctrine" = teaching; instruction; refers to that found in verses 11-14.
7. "God our Saviour" = speaks of the Lord Jesus who is the Saviour and also God. (John 10:30)
8. "Saviour" = deliverer; preserver; Christ the Lord (Luke 2:11); He is qualified because He was robed in flesh (John 1:1,14) and paid our sin debt on the cross of Calvary by the shedding of His blood (II Cor. 5:21); He must be one's Lord before He will be their Saviour. (Rom. 10:13; I Cor. 12:3)
9. "All things" = in each and every thing; we can do nothing without Him.

VI. To the Members in General. V. 2:11-3:11

V. 11

1. "For" = introduces a new paragraph and the doctrinal basis for the demands just given in verses 2-10.
2. "Grace" = unmerited favor; something for nothing but really, everything for nothing; enjoyment of the favor of God; the Greek word is "charis" which means a favor freely done for a friend out of the generosity of the heart, expecting nothing in return; but Jesus went further and died for His enemies (Rom. 5:8,10); spelled: G = God's, R = Riches, A = At, C = Christ's, E = Expense.
3. The grace of God was an abused doctrine in Crete. There were some (and there are still some today) who would turn grace into a license to sin by teaching that the Christian can live in sin since he is no longer under law. It is true that we are not under law but grace, but anyone who teaches that or believes that has never met grace.
4. "Of God" = refers to God (including each person of the Godhead) as being the giver of grace that is sufficient. (II Cor. 12:9)
5. "Bringeth salvation" = deliverance from the penalty of sin (Rom. 6:23; Eph 2:8); also refers to bringing the hope of future salvation.
6. Paul gives three tenses of grace working in a person's life in verses 11b-13:

1. Past tense. V. 11b

7. "Hath appeared" = become visible; been revealed; to become clearly known.
8. "Men" = human beings whether male or female; includes all human individuals.
9. "All" = individually; each and every one; whosoever; this does not say "to all the elect" as some try to teach, but to all men; includes even those who die and go to hell, because grace was revealed to them, as well as the saved, by giving evidence that God exists; He did so in man's conscience (Rom. 1:19) and in His creation (Rom. 1:20; Psa. 19:1-4a); therefore, man is without excuse because all have experienced the grace (undeserving favor) of God.

2. Present tense. V. 12

V. 12

1. "Teaching" = to instruct; to train; implies the whole process of educating a child--instruction, encouragement, and discipline--is done in a child of God as the Holy Ghost sets up a classroom in the heart of every person He saves; I John 2:27 refers to the "reception of the Spirit" as "the anointing" that teaches the child of God, and that's grace; the tense reveals a continuous action.
2. "Us" = saints, all saints.
3. "Denying" = not to accept; to reject; to refuse something offered.
4. "Ungodliness" = lacking in reverence for God; cease doing those things that reveal a lack of reverence toward God.
5. "Lust" = desire; craving; longing; describe as "worldly" = belonging to the world; having the character of this present corrupt age; thus this means to have a desire for what is forbidden--deny that; that is characteristic of the unsaved. (Eph. 2:2; I John 2:15)
6. "We" = saints, all saints.
7. "Should live" = to conduct one's self; to order one's steps; refers to lifestyle.
8. "Soberly" = with a sound mind or sound reasoning; self restraint that governs all passions and desires which can only be done by the aid of the Holy Spirit.
9. "Righteously" = upright; justly; honest; refers to our proper duties to our fellowman.
10. "Godly" = reverently; characterized by conspicuous devoutness to God; showing reverence toward God by our actions; implies having faithful performance of our duties to God.
11. "In this present world" = in the now age; some would say "If I didn't have to put up with people, things, and circumstances that plague me now on this planet earth, I could live a Christian life like the Lord required and stated through Paul." Others would say, "When we get to heaven we can meet these requirements," but Paul said grace will teach you *now*, in this world to live this way, just stated. Also some say, "It's what on the inside that counts," but what's on the inside comes out. (Mat. 23:25-26) If these characteristics are not in you now, in some degree and growing, you have never met grace.
12. There is no greater incentive for Christian living than the second coming of the Lord Jesus Christ. (I John 3:3)

3. Future tense. V. 13

1. "Looking for" = an expectant longing; implies waiting for, with an active waiting; grace teaches you to look for the Lord to come back the second time; we may not know all the specifics of the second coming but we need to know that He will bodily come back for His own. (Acts 1:11)
2. "Hope" = a desire for something good with an expectation of obtaining it; described as "blessed" = supremely blessed; spiritually prosperous; happy; the "blessed hope" is the glorious appearing of the great God which gives a further description of "blessed hope."
3. "Glorious appearing" = the Greek has it "the appearing of the glory."
4. "Appearing" = brightness; refers to the second coming of the Lord in the rapture, not a Bible word but a Bible doctrine, at which time every eye will see Him. (I Thess. 4:16-17; Rev. 1:7)
5. "Glorious" = glory; the manifestation of that which brings forth praise; the term is used for the visible display of God Himself.
6. "Great" = large; to be highly esteemed.
7. The "great God" is further described as "our Saviour Jesus Christ."
8. "Our" = shows personal possession of Jesus as Saviour, belonging to Paul and all the saints; also the Greek construction reveals this is a protest against emperor worship; the god and saviour of the Roman empire was the emperor himself, who was looked upon as a god and as a saviour of the world in that he by his government brought peace and prosperity to the people; he was worshipped as a god in the state religion of the Roman empire, which was emperor worship; this is not the case of those saved.
9. "Saviour" = deliverer; preserver.
10. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.
11. "Christ" = English word for NT Greek which corresponds to the OT Hebrew for the Messiah or the Anointed One; identified as Jesus.

V. 14

1. "Who" = Jesus Christ.
2. "Gave" = to give of one's own accord; refers to a one-time act of Jesus giving His life for us on the cross of Calvary. (John 3:16; 10:15,17-18)
3. "Himself" = Jesus and not any other.

4. "For" = for the sake of; in behalf of; instead of; refers to Jesus taking our place on Calvary to pay our sin debt.

5. "Us" = Paul, Titus, and all saints.

6. "That" = gives the reason He gave Himself.

7. "Redeem" = to release on receipt of ransom; there are three words in the NT, translated "redeem," which tell the story of the Cross:

A. "Agorazo" = to buy a slave in the slave market; translated "bought" in I Cor. 6:20, and "redeemed" in Rev. 5:9.

1) Christ bought us in the slave market of sin by His own blood; therefore, we are His private property.

2) The subjects of redemption are sold under sin. We were sold in Adam when he sinned.

3) We are under the sentence of death. (Rom. 6:23; John 3:18)

4) Our Lord paid the penalty for sin at the Cross. Those who trust in His blood, belong to Him as His bondslaves.

B. "Exagorazo" = to buy out (implies to bring out also) of the slave market; the payment of a price to recover from the power of another; translated "redeemed" in Gal. 3:13; the redeemed are never to be put up for sale in any slave market again; they belong to the Lord Jesus forever.

C. "Lutroo" = to set free by paying a price; to release on receipt of the ransom; translated "redeem" in Titus 2:14. The Lord's slaves are set free from sin and their old master Satan, to experience in their lives, that for which God created them--fellowship with and service to God.

8. "Iniquity" = wickedness; lawlessness; refers to sin; described as "all"--there will not be one sin on any saved person's record because the Lord Jesus paid for every one of them.

9. "Purify" = to make clean; to free from the guilt of sin.

10. "Unto Himself" = indicates that the saints are no longer to be regarded as their own, but as redeemed for His own service, and for the promotion of His glory. (I Cor. 6:19-20)

11. "Peculiar" = that which is one's own; special; does not mean "odd;" means that the saints are to be regarded as belonging to the Lord Jesus. (I Peter 2:9)

12. "Zealous" = eager; devoted; burning with zeal; most eagerly desirous of.

13. "Works" = an act; deed; thing done; described as "good" = noble; praiseworthy; good by reason of purity of heart and life; this can only be accomplished by the aid of the Holy Spirit since there is none good within himself. (Rom. 3:12)

14. We are a *purchased* people, a *purified* people, and a *practicing* people.

V. 15

1. "These things" = refers to the things mentioned in this chapter or things which become sound doctrine. (verse 1)

2. "Speak" = to use words in order to declare one's mind and disclose one's thoughts; refers to his preaching and teaching.

3. "Exhort" = encourage; edify (build up).

4. "Rebuke" = to lay blame on sharply and sternly with authority with the purpose of correcting them.

5. "With all authority" = used in the sense of a divine command from God, but written by the apostle Paul as he was divinely inspired to write this. (II Tim. 3:16)

6. "Let no man" = do not allow anyone.

7. "Despise" = to set one's self in thought beyond a person; implies the possibility of one making mental circles around one and in doing so "out-think" him; Paul said, "Don't allow that to happen."

8. "Thee" = Titus.

CHAPTER 3:

V. 1

1. "Put in mind" = to cause one to remember; bring to remembrance; recall to mind; the tense is continuous action.

2. "Them" = Cretans.

3. "To be subject" = to submit to one's control; the Greek construction implies to put one's self in subjection to or under the authority of some person.
4. "Principalities" = the first person or thing in a series; the first place; the rule; speaks of the persons first in order of rulership in a community or "the first ones" in a town.
5. "Powers" = authorities; speaks of delegated authority; refers to civil rulers as having duty constituted authority because they were ordained or appointed by God. (Rom. 13:1)
6. "To obey magistrates" = one word in the Greek; means to obey a ruler or superior; refers to obeying them in all that is not contrary to the Word of God. (Acts 4:19-20; 5:29)
7. "To be ready" = to be prepared; refers to being prompt to perform all that is good.
8. "Every" = each one individually.
9. "Good work" = upright deeds and actions.

V. 2

1. "To speak evil" = to speak reproachfully; to slander; the idea is that we are not to slander, revile, or defame anyone; we are not to say anything *to* anyone or *of* anyone that which would do him injury.
2. "No man" = no one; this includes females as well as males.
3. "To be no brawlers" = not contentious; abstaining from fighting.
4. "*But*" = in italics, thus supplied by the translators because it is implied; shows the contrast; two negatives are contrasted with two positives.
5. "Gentle" = sweet reasonableness; being satisfied with less than is due you.
6. "Shewing" = showing; demonstrating; displaying.
7. "Meekness" = an inwrought grace of the soul; the exercises of it are first and chiefly towards God; that temper of spirit (having a teachable spirit) in which we accept God's dealings with us as good, without disputing or resisting; part of the fruit of the Spirit. (Gal. 5:22-23)
8. "Men" = mankind; a human being, including both male and female.

V. 3

1. "For" = gives the reason why those to whom Titus was appointed to preach should be urged to lead holy lives; their former life had been wicked, disorderly, and sensual.
2. "We" = Paul, Titus, and all saints.
3. "Ourselves" = even Paul and Titus are included in this description.
4. "Also" = indeed.
5. "Were" = indicates some time in their past life before they were saved.
6. "Sometime" = once; formerly; aforetime; at some time.
7. "Foolish" = not understanding; unwise; without understanding; refers to spiritual things. (I Cor. 2:14)
8. "Disobedient" = not compliant; failing to obey; refers to being disobedient toward God.
9. "Deceived" = to be led into error and sin. (Jer. 17:9)
10. "Serving" = to be a slave; to be under the influence of.
11. "Lust" = desire; craving; longing; described as "divers" = of various sorts; different kinds; refers to indulging in the various corrupt passions of the soul.
12. "Pleasures" = refers to desires for pleasures of the flesh; also described as "divers" = of various sorts.
13. "Living" = to lead through; to pass the time.
14. "Malice" = wickedness; depravity (totally corrupted due to possessing the fallen nature of Adam); wickedness that is not ashamed to break laws.
15. "Envy" = displeasures at the happiness and prosperity of others.
16. "Hateful" = detestable; refers to our conduct before saved as being such as to be worthy of the hatred of others.
17. "Hating" = pursue with hatred; the tense reveals a continuous habitual lifestyle.
18. "One another" = reciprocally; mutually; practical both ways.
19. Malice and envy have one result--being hated by others and hating one another. Also hating one another is the natural result of being "hateful."

V. 4

1. "But" = reveals contrast; verse 3 showing the nature of lost man is contrasted with the nature of God as He reveals His generous action toward fallen men in the following verses; the worst is contrasted to the best.
2. "After" = when; salvation has a time and place.
3. "Kindness" = goodness; generosity; the definite article "the" is present which indicates that which stands alone and there is no other.
4. "Love toward man" = one word in the Greek; love of mankind; love toward man; the definite article "the" is present and also means that which stands alone and there is no other.
5. "God" the One who freely bestowed upon fallen man His kindness and love; referred to as our "Saviour" = deliverer; preserver; refers to Jesus who is God.
6. "Our" = shows personal possession of Jesus as Saviour, belonging to Paul and Titus as well; note: He will not be one's Saviour until He is their Lord.
7. "Appeared" = became visible; to become clearly known (implies some degree of understanding is a must for one to be saved; Mat. 13:23; this takes a complete work of Holy Ghost reproval; John 16:8-11); to bring to light.
8. When the kindness and love of God our Saviour toward man was manifested, he was saved (verse 5) from those sins of which he had before been guilty. (verse 3)

V. 5

1. "Not" = the absolute negative; man is absolutely not saved by his own works but by the mercy of God; salvation is of the Lord.
2. "Works" = deeds; actions; things done.
3. "Righteousness" = context is speaking of the effort of the unsaved attempting to merit salvation by the performance of deeds done in the sphere of righteousness as thought by the pagan Greeks; Paul said that is not the way we are saved.
4. "Done" = practiced.
5. "But" = shows contrast.
6. "According to" = with reference to; God is dominated in His act of salvation by the mercy that flows spontaneously from His heart.
7. "His" = God.

8. "Mercy" = kindness or good will toward the miserable and the afflicted, joined with a desire to help them.

9. "Saved" = to deliver; to rescue from danger or destruction; refers to deliverance from the sin of unbelief and the consequences of sin in hell; the tense refers to a point in past time where Paul was saved; the same was true for Titus and all saints (us).

10. "By" = through; by means of; a preposition denoting the channel of an act.

11. "Washing" = cleansing; a complete internal cleansing of the sinner in the fountain filled with blood drawn from Immanuel's veins; this is not referring to water baptism as some try to suggest.

12. "Regeneration" = new birth; the production of a new life consecrated to God; a new creation (John 3:3,5; II Cor. 5:17); some refer to this as the point of conception (when the seed [Word] is planted in one's heart) or when one is awakened; I do not believe that "regeneration" occurs at the point of conception or when one is awakened for the simple reason all who have experienced conception are not necessarily regenerated; proof: natural man does not seek (Rom. 3:11) therefore conception has to occur before man will seek and Jesus said there are some who will seek but not enter the strait gate (be saved; Luke 13:24); therefore, they are not regenerated (saved; born again); this has to do with justification.

13. "Renewing" = complete change for the better; refers to the gradual conforming of the saved man more and more to that new spiritual world into which he has been introduced, and in which he now lives and moves; this has to do with the work of sanctification--the walk of progression toward perfection gained at the first resurrection; this is a work of the Holy Ghost in the life of a saint. (II Cor. 4:16)

14. "Holy Ghost" = Holy Spirit; Spirit of Christ; third part of the Trinity (three co-equal, co-existent persons of the Godhead) who dwells in the heart of a saint. (Rom. 8:9)

15. Salvation is not just being saved from the *penalty* of sin--justification, but being saved from the *power* of sin--sanctification. (Gal. 4:19)

V. 6

1. "Which" = whom; refers to the Holy Ghost who is a person not a thing.

2. "He" = God.

3. "Shed" = to pour out; to gush out; conveys the idea of giving largely or freely, not like dew drops or a small shower but like a flood or heavy rain; the tense indicates once-and-for-all and looks back to a specific time--the day of Pentecost when the Holy Spirit was poured out upon all the believers that day and continues to be poured out upon every one at the instant they are saved; the same word is used in Acts 2:17.

4. "On" = "upon" as in Acts 2:17; also "in" because the Holy Spirit dwells in every believer from the point of salvation on, never to leave.

5. "Us" = Paul, Titus, and all saints or believers.
6. "Abundantly" = richly; them and to each one in his own experience.
7. "Through" = a primary preposition denoting the channel of an act; refers to Jesus Christ as being the mediator of this wonderful outpouring.
8. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.
9. "Christ" = English word for NT Greek which corresponds to OT Hebrew for the Messiah or the Anointed One; identified as Jesus.
10. "Our" = shows personal possession of Jesus as Saviour, belonging to Paul and all the saints; the Greek construction reveals this as a protest against emperor worship.
11. "Saviour" = deliverer; preserver.

V. 7

1. "That" = because of; because of our being justified we should (will) become heirs.
2. "Being justified" = "having been justified" = the tense is point action in the past time; refers to the time of one's salvation; means to be saved from the penalty of sin; to render just or innocent; to hold guiltless; to treat as righteous; to be in a just or right position before God; being regarded and treated as if one kept the law; a legal court term opposite of condemned.
3. "By his grace" = the Greek has it "by the, that grace" = this refers to God's grace thus translated "his" and also "that grace" = the same grace that bringeth salvation which appeared to all men (Titus 2:11) and also "the grace" = means that which stands alone and there is no other.
4. "Grace" = unmerited favor; something for nothing but really everything for nothing; enjoyment of the favor of God; the Greek word is "charis" which means a favor freely done for a friend out of the generosity of the heart expecting nothing in return; but Jesus went farther and died for His enemies (Rom. 5:8,10); spelled: G = God's, R = Riches, A = At, C = Christ's, E = Expense.
5. "We" = Paul, Titus, and all saints.
6. "Should be made" = shall become; there is not one hint of this not coming to pass; this is a reality for all believers, not a possibility.
7. "Heirs" = one who inherits something that he did not earn or deserve; one who has acquired or obtained the portion allotted to him.
8. "According to" = with reference to.

9. "Hope" = a desire for something good with an expectation of obtaining it.

10. "Eternal life" = life that never ends; unending existence; the life of God in one's heart; because we have been adopted into the family of God we have a hope (steadfast and sure; Heb. 6:18-19) of being made heirs; since the Lord has received us as children He permits us to hope that we shall live with Him for ever.

V. 8

1. "*This*" = in italics, thus supplied by the translators because it is implied; refers to what has just been said in verses 4-7.

2. "Saying" = "these things" = these matters under discussion; doctrines given in verses 4-7; described as "faithful" = that which can be relied on; implies trustworthy.

3. "I" = Paul.

4. "Will" = desire; have a purpose.

5. "That" = shows Paul's desire--for Titus (thou) to affirm constantly that the saved be careful to maintain good works--the theme of this epistle.

6. "Thou" = Titus.

7. "Affirm constantly" = to declare strongly and confidently; this word in the Greek gives double emphasis; the idea is not "constantly" in the sense of *continually* but *uniformly*; the tense (not the word) reveals this should be done with continuous action.

8. Second "that" = purpose clause; reveals the purpose Paul wanted Titus to affirm constantly the doctrines of verse 4-7.

9. "They" = saints.

10. "Which" = whom; the saints are people not things.

11. "Have believed in God" = "having believed God" = refers to their being saved; the tense is perfect which means a past completed action with existing results; the saints were saved at a point in past time and remain saved (one who has been saved cannot be lost ever again; the Greek is very definite by using the perfect tense).

12. "Might be careful" = to think or consider; to take careful thought.

13. "To maintain" = to set or place before; to give attention to; to be devoted to; to be occupied with; the tense reveals continuous action.

14. "Works" = an act; deed; things done; describe as "good" = noble; praiseworthy; good by reason of purity of heart and life; this can only be accomplished by the aid of the Holy Spirit since there is none good within himself. (Rom. 3:12)

15. In this section Paul makes it very clear that our salvation is not by works, although it results in good works.

16. Second "these things" = refers to the doctrine of verse 4-7 which Titus was to affirm constantly.

17. "Good" = admirable; noble; genuine; excellent in its nature and characteristics, and therefore well adapted to its ends.

18. "Profitable" = advantageous; the idea is that these things were fitted to promote human happiness; therefore, they should be constantly taught.

19. "Men" = general word for mankind; includes females as well as males.

V. 9

1. "But" = shows contrast; *good and profitable* of verse 8 is contrasted with *unprofitable and vain* of this verse.

2. "Avoid" = to turn one's self about so as to face the other way for the purpose of avoiding something; to shun; the tense shows continuous action; Paul says to avoid four things.

3. "Questions" = controversies; speculations; described as "foolish" = dull; sluggish; stupid; godless (refers to questions that have no spiritual value at all).

4. "Genealogies" = a record of descent or lineage; referred to as "endless" in I Tim. 1:4; Paul is referring to OT genealogical lists of which Jewish false teachers would insert stories and myths between the names, attributing fictitious exploits to people in the list and from these stories they built doctrines which were unfounded and unscriptural.

5. "Contentions" = strife; wrangling; debates; arguments; dissensions.

6. "Striving about the law" = legalistic battles centered on the Mosaic law; fighting and quarrels about the law such as meat and drink. (I Cor. 8:8-13)

7. "For" = because; gives the reason to shun these things.

8. "They" = refers to these four things Titus, as well as all believers, are to avoid.

9. "Unprofitable" = useless; of no practical importance if they could be determined.

10. "Vain" = empty; of no purpose; aimless; devoid of result, thus "in vain."

11. Such unprofitable and empty discussions are to be avoided because they will never convince the enemy but will only divide the church.

V. 10

1. "Man" = general word for mankind or a human being whether male or female.
2. "Heretick" = a contentious or factious man; describes a divisive person; one who refuses to accept true doctrine as it is revealed in the Bible, and prefers to choose for himself what he is to believe.
3. "Admonition" = to reprove (lay blame on for the purpose of correcting) mildly or kindly but seriously; to give a warning.
4. "Reject" = to leave out of account; refuse; to sever fellowship with; the tense reveals continuous action; notice this is only to be done after the second warning.
5. The reason for giving two warnings is three-fold:
 - A. So that one does not act hastily and in error.
 - B. That his fault be fairly and clearly set before his mind.
 - C. To give the person an opportunity to explain himself, and to repent and abandon his course.
6. The language here could justify either a public or private admonition with the circumstances determining the method used.

V. 11

1. "Knowing" = to have absolute knowledge of the facts; the tense is perfect, meaning that the person who practices what verse 10 says came to a place and time, in the past, where he had full and true knowledge of the facts and he still retains that knowledge at the present time.
2. "He that is such" = of this kind or sort; refers to the heretick in verse 10 who will not listen and stubbornly refuses any correction.
3. "Subverted" = to turn or twist out; used in a medical sense of limbs; to turn aside; to change for the worse; the tense is perfect which indicates a past completed action with existing results; in other words the heretick came to a point in time past where he made a change for the worse and he remains in that condition at present, thus permanently turned or set on a wrong course.
4. "Sinneth" = to violate God's law; implies willfully sinning because he had some knowledge of the truth but rejected it for his own way; the tense is continuous revealing this individual is not saved because he is practicing naturally, sin; the Bible states plainly that this man is not saved. (I John 3:9; "commits" = to practice naturally)
5. "Being" = the tense is continuous.

6. "Condemned of himself" = one word in the Greek; means self-condemned; his own conscience condemns him; to judge one's self down; we are not to punish, just admonish, because his self-condemnation will be sufficient punishment.

VII. Conclusion. V. 12-15

V. 12

1. "When" = whenever.

2. "I" = Paul.

3. "Shall send" = Paul had planned to send Artemas or Tychicus sometime in the future with no certain time frame mentioned nor was his plans completed.

4. "Artemas" = a trusted friend of Paul's and probably a co-laborer; nothing more is really known about him.

5. "Thee" = you; Titus.

6. "Tychicus" = identified in Col. 4:7 as a beloved brother, a faithful minister, and fellowservant with Paul.

7. "Be diligent" = do your best; to make haste; endeavor; to exert one's self; carries the idea of "don't drag your feet."

8. "To come" = to travel from the island of Crete to the city of Nicopolis.

9. "Me" = Paul.

10. "Nicopolis" = means "city of victory;" seems to be located on the western shore of Greece.

11. "I" = Paul.

12. "Have determined" = picked out; chosen; resolved; selected; the tense is perfect which reveals a completed action in past time with existing results; the use of this tense by Paul reveals to us a person who thinks a matter through and finally comes to a conclusion where he is so sure of himself that he is settled in his determination to follow a certain course of action.

13. "To winter" = to stay put at this same location throughout the winter; Paul thought the matter through carefully concerning spending the winter season in which travel by land was difficult, and by sea impossible, at Nicopolis, and came to the settled conclusion that that city was the best place for him to stay.

V. 13

1. "Bring on their journey" = one word in the Greek; does not necessarily mean to accompany as our English word does but it means to send before or set forward; also could mean to provide for them everything they need to make the journey--material assistance.
2. "Zenas" = a converted Jew and a lawyer.
3. "Lawyer" = an expert in the Mosaic law not the law of the land; an interpreter and teacher of the Mosaic law; not used in NT as we know a lawyer to be today.
4. "Apollos" = a Jew; a native of Alexandria; a well known co-worker of Paul who was counseled by Aquila and Priscilla, who taught him the way of God more perfectly. (Acts 18:24-28)
5. "Diligently" = with haste.
6. "Nothing" = not one thing.
7. "Be wanting" = lacking; to be destitute of.
8. "Them" = Zenas and Apollos.

V. 14

1. "Let learn" = one word in the Greek; to learn by use and practice.
2. "Our's" = our friends; the Christians at Crete.
3. "Also" = indeed.
4. "To maintain" = to set or place before; to give attention to; to be devoted to; to be occupied with; the idea is priority--devoting one's self before all else to good works; the tense reveals continuous action.
5. "Works" = an act; deed; things done; described as "good" = noble; praiseworthy; good by reason of purity of heart and life; this can only be accomplished by the aid of the Holy Spirit since there is none good within himself. (Rom. 3:12)
6. "Necessary" = that which one can not do without; indispensable.
7. "Uses" = need; duty; this is the practical side of good works.
8. "That" = gives the reason for maintaining good works.
9. "They" = Cretan Christians.

10. "Be" = the tense is continuous.

11. "Unfruitful" = barren; worthless; negated by "not;" refers to supplying the needs of others but also refers to cultivating Christian graces in themselves by acts of kindness.

V. 15

1. "All that are with me" = refers to all that accompanied Paul in his journey; those in Paul's traveling group; it seems to be implied that Titus knew who were with Paul because usually Paul mentioned the names of those who sent greetings when he closed his epistles; the epistle of Colossians is a good example. (Col. 4:7-17 where several are mentioned by name)

2. "Salute" = to greet; to enfold in the arms; embrace; to draw to one's self; to receive joyfully.

3. "Greet" = salute.

4. "Them" = the believers at Crete.

5. "Love" = to treat affectionately or kindly; to be fond of; refers to Christian love not natural love.

6. "Us" = Paul and those travelling with him.

7. "In the faith" = "in faith" for there is not a definite article in the Greek; means faithfully; refers to those who love Paul faithfully as Christians.

8. "Grace" = unmerited favor; refers to sanctifying grace, not justifying, for he is writing to Titus who is already justified; this grace enables the saints of God to overcome obstacles in their daily living and keep on keeping on for the glory of God (II Cor. 12:9); we have access (freedom to enter through the assistance or favor of another) into this grace by faith. (Rom. 5:2)

9. "With" = to accompany.

10. "You all" = Titus and the saints at Crete.

11. "Amen" = so be it; surely; truly; indeed.

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